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INTELLECTUAL HOUSE-KEEPER:

A SERIES OF

PRACTICAL QUESTIONS TO HIS DAUGHTERS,

BY

A FATHER:

OR

HINTS TO FEMALES

ON THE NECESSITY OF THOUGHT IN CONNEXION WITH THEIR  
DOMESTIC LABORS AND DUTIES.

WITH

AN ALBUM.

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“She looketh well to the ways of her household, and eateth not the bread of idleness.”

“Her children arise up, and call her blessed; her husband also, and he praiseth her.”

PROVERBS.

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1867  
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BOSTON:

RUSSELL, ODIORNE, & CO.

1835.

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Entered according to the Act of Congress, in the year 1835,  
By RUSSELL, ODIORNE, & Co.  
In the Clerk's Office of the District Court of the District of Massachusetts.

CAMBRIDGE PRESS:  
METCALF, TORRY, AND BALLOU.

## PREFACE.

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THE original design of this little manual was barely a system of questions for private use, to embrace the varieties of house-work one week, with other things attending the family, a part of whom were sick. The author then thought, that, if his daughters could perform the work of a week alone, it would substantially answer for every other week ; that it would, at least, be a great relief to him, in his peculiar circumstances.

Since that time he has considered the subject more, and added some questions adapted to different seasons of the year, and to other occasions. He has also made some alterations in the questions of the week, for public utility.

The answers are to be sought out from various sources as may be most convenient, and the memory and judgment exercised in retaining and putting them in practice. Says the author of the "Frugal House-wife," "No directions about these things will supply the place of judgment and experience."

To excite interest, and to improve the powers of body and mind, there is a small Album annexed, for the purpose of written answers from different individuals, as their experiments and improvements may teach. It is

not the object of the author to treat at large of different portions of house-work, and to point out the manner of doing them; but barely to suggest some things that should be thought of, and be practically understood by every female.

The circumstances which gave rise to this little work were the following:

The wife of the author, who had always superintended her concerns with much interest and care, was absent a number of months, on account of ill health. He had three hired men finishing work that had been commenced and could not be left, and was disappointed in getting female assistance. At this time he was taken sick, so that he was hardly able to leave the room. Some of his daughters were old enough to do all the work that was absolutely necessary. They had also been accustomed to doing nearly all kinds of work, being told every thing, just *how*, and *when* it should be done. But they had not treasured up in their minds the *manner* and *time* of doing. They had had no occasion for taking particular notice — for using their own judgment — for thinking and planning, themselves, because they had always been told.

Now came the trying moment, and they could not move alone. They were perplexed and unable to get a dinner in regular form, all parts of which they had done a hundred times.\* This led the author to per-

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\* It is believed that parents, who have always superintended and directed, would be astonished to find how unqualified their children are to go forward, and do alone, what they have done under the direction of others. It may be found

ceive an essential defect in the domestic education of girls. They are taught to work (if they work at all)\* not of themselves, or for usefulness, but barely to get along in subordination to others. Instead of thinking, planning, remembering, and acting of themselves, as if they were expecting to do the same things again without direction, or were desirous to do their work to the best advantage, they only proceed step by step in their labors, as they are told. This destroys that independence of mind, decision of character, and self-control, which are so desirable. Being brought into the straitened circumstances above stated, and being thus aided in

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that their hands can perform what they are told ; but that the mind has not been sufficiently employed to know what should be done first — what are the particular parts of general business, and how to contrive and lay out the work of a day, or a week, to any advantage. For instance, a girl may be able to make good bread, if she be told when to begin — where to get the flour — how much — what materials to mix with it — how much of each — when it is fit to bake — when to heat the oven — how hot — when to put in the dough — when the bread is baked enough — how to take it out — and what to do with it afterwards. But if left alone to the work, she might not think of baking till a want of bread on the table should remind her of it ; and, then she might not recollect any thing about the proportions of materials, or the time and order of doing the different parts of the work. The study of the various branches of house-work, and of the qualities of good bread, should by no means be neglected more than the varieties of a botanical garden.

\* It is to be feared that too many daughters come far short of the ability of their mothers in performing their domestic duties, in consequence of parental indulgence. There must be a want of thought and discretion in this matter. Is not a

divine providence by actual experience, the author came to the resolution to arrange a system of questions which his daughters should be able to answer. Seeing the necessity of thought and consideration of permanent knowledge for practical use, and an application to their every-day business, he preferred to have them obtain the answers, either from their own practice and experiments, from intercourse with experienced house-keepers, or from other books ; that they might be under the necessity of making them out for themselves. He wished them to have a way of their own of doing all necessary business about house. As different house-keepers have different ways of doing the same thing,

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practical knowledge of domestic duties and a constitution formed by useful labor far preferable to an ignorance of these duties — to delicate hands, a fair complexion, and a slender constitution? Says a writer in the *Mother's Magazine*, " Our daughters are taught (if not in language, in actions) that they are to be supported — to have due attention — and are above those cares and duties which every female ought to understand. Such being their ideas, they enter upon married life ignorant of what they should know, and even if afterwards they endeavour to improve, they are very incompetent to the task assigned them ; if they accomplish it at all, it is with difficulty and mortification. They go through life hurried and dissatisfied, wishing they had been properly instructed in early life.

" It must make the husband unhappy to find his wife deficient in these respects. His property is wasted by her want of knowledge, and the prodigality of domestics. His house is in confusion if the servants leave, his meals irregular and badly cooked, his children untidy and neglected ; and why? because his wife knows not how to do those things, and is entirely dependent upon others."

*M. Mag.* Vol. III. No. 4, page 62.

they would give different answers to the same question, according to their practice. Therefore, it is thought best, not to supply a written answer for each question, and thus confining all to one course; but to leave the answers to the experience and practice of different families and places; hoping that all young ladies will be able to give some answer to the questions proposed. Then, as they hold intercourse with books and experienced house-keepers, they can make improvements and gain knowledge. The reasons for this course must be obvious to every reflecting mind. The knowledge should be practical, and the questions are only hints to what is necessary to be known. In this way, a book can be brought into so small a compass, and be made so cheap, as to be easily obtained by every family.

The author commenced the preparation of this manual the more cheerfully, because he hoped to be useful to his own family while the Lord was cutting short his public labors by sickness. He has since felt the need of all young females being taught to manage their household concerns with propriety, and to nurse and take care of the sick. This is more especially needful at the present day, even in the most wealthy families, because so large a proportion of females are employed in our manufacturing establishments.

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### TO MOTHERS.

This may be used as a kind of family school-book, to assist parents in educating their daughters for business. If mothers will take the pains to teach their daughters

in a regular manner, one week, by a series of practical questions, they will find what kind of knowledge is wanted ; and they cannot conceive the benefit that may result in a time of sickness, or of their own absence. How much might they save their girls from unpleasant and mortifying circumstances, and their husbands from great trouble, care, anxiety, and unhappiness !

Oh, do not think it sufficient to send your children to a boarding-school, till they acquire the accomplishments of a literary education ; but have not the requisite knowledge to manage your household concerns in a time of absolute need !

Should any suppose there is too much religion connected with a work like this ; the answer is simply the following. As a dependent and accountable being, it is the author's way to carry religion and morality along with him in the business of every day in the week, as well as Sunday. If others have a different way, they can make the same free use of their moral liberty. It is believed there is nothing doctrinal introduced, to interfere with the views of any christian denomination.

AUTHOR.

The questions will be proposed in the style of familiar conversation.

The daughters are four, the initials of whose names are given in the order of their several ages — the last being quite young. M. A.— S.— O. and C.

## INTELLECTUAL HOUSE-KEEPER.

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### MONDAY.

*M. A.* Good morning, father. Is your health any better this morning?

*Fa.* I do not perceive that it is.

*M. A.* When do you think mother will return?

*Fa.* It is uncertain, my child; and it is not likely that I shall be able to be about the house, or to tell you much concerning your work. As we cannot obtain help, you must do the best you can;—and what, my daughter, is your first business this morning?

*M. A.* I must get breakfast, I suppose.

*Fa.* Should you not lift up your heart to God in grateful remembrance of the Sabbath that is past, and of the protection of the last night? [*Answer to be given.*]

Should you not implore a blessing on the duties and labors of the day? On your sick father and absent mother?

*M. A.* Yes, sir. I think this is reasonable, because every good gift is from the Lord.

*Fa.* Now, then, let us turn our attention to your domestic business; and every thing should be attended to in its proper time and place. Is it not so, my child? [*Ans.*]

Should not a fire be first kindled ?

Should not your hands be clean ?

Should not your hair be combed ? \*

Should not the floor and hearth be swept ?

Should not the tea-kettle be filled ?

Milking, milk, cow, and pig to be seen to ? †

And what are you to get for breakfast this morning ?

*M. A.* Cold boiled beef and potatoes.

*Fa.* Well, now tell me how you prepare these.

[*All the particulars to be given ; such as cutting the meat, chopping the potatoes, &c.*]

How do you make tea ?

How much ?

What else do you have on the table besides tea, mince-meat, and bread ?

[*Let every article be mentioned.*]

Is your sister S. getting up ?

*M. A.* Yes, sir, she is now coming.

*Fa.* Good morning, my daughter, I am pleased to see you.

Did you rest well last night ?

*S.* Yes, sir, very well.

*Fa.* And, can you tell me whether early rising, the fresh morning air, and a little cheerful exercise about the house or the garden are conducive to health, comfort, and vivacity — to virtue and usefulness ?

\* Be careful that loose hairs, or dirt of any kind be not left in a situation to get among your food.

† Although all this may not *always* be the appropriate work of females, yet they ought not to be totally ignorant of these things ; nor consider it beneath them, in times of necessity, to feed a pig, or cow. They should deem it even a duty to relieve the anxiety of a parent—to save his property, and the life of his creatures. It will be perceived that some of the questions are adapted to the country only, while others are adapted to all places.

*S.* [*Smiling, as if a little reproved.*] Yes, Sir, I suppose so.

*Fa.* Well, *S.*, I shall need a little nourishment suited to my case sooner than the family breakfast can be ready. I think I will have some toast made in a very simple manner, and you may now tell me how you prepare it.

[*Gives particulars. S. goes and soon returns with the toast.*]

*Fa.* [*Tastes.*] This will do very well, my child, for the sick, though there is not so much butter applied to it as might be proper for persons in health. Should there not always be some *drink* with our food?

Now, while *M. A.* is busily engaged in getting breakfast, you may set the table.

Do you set the table square with the room, and in a situation to make it as convenient as possible to get around it?

Do you put the cloth on square with the table?

Do you see that the cups, dishes, plates, knives, forks, spoons, &c., are clean, free from lint, dust, and, above all, from every thing more offensive?

Do you see that all things which will be needed are on the table, that you need not rise often after you are seated?

Do you see that all things on the table are tastefully and conveniently arranged, that you need not make confusion in effecting changes, when we wish to compose our mind in giving thanks to God and asking his blessing upon our food?

Now you may enumerate all the particular things which ought to be arranged on the table as usual.

[*Each thing, or class of things to be mentioned.*]

And, do you not have special regard to the number of persons to eat?

What difference do you make, whether there be three, or six coming to the table?

Do you know where to find readily every thing with which the table is to be furnished?

[*S. goes, M. A. soon comes.*]

*M. A.* Father, our breakfast is ready, will you eat with us?

*Fa.* I will endeavour to take my seat at the table.

Are your chairs to be in their places?

The family collected?

The food warm?

And every thing ready to prevent hindrance?

[*At the table business of the day introduced.*]

*M. A.* Should we not wash to-day, father?

*Fa.* Yes, my child, this is the day your mother has usually done her washing. I have observed, however, that there has been some inconvenience in this practice with some families who wish to attend the monthly concert for prayer. Their washing sometimes interferes with the time of meeting; and generally engrosses the mind and fatigues the body to such a degree, as to hinder greatly the interest, the enjoyment, and the usefulness of it.

But, supposing you wash to-day, should not your water have been over the fire before we came to the table, and now be heating?

Should not your clothes have been picked up and sorted beforehand?

What do you think of the utility of putting them to soak some time before washing?

Well, for this time, you may omit your preparation for washing till after breakfast, and family devotions. But you can be telling me how you are to proceed.

Should you not consider upon the work that you have to do?

Should you not separate the *fine* from the *coarse* clothes, and get the different parts of your work in readiness?

Is it not important to wash clean ?

To put your clothes to dry in a clean place ?

To see that they are not left to the sport of the winds, to be blown into the dirt, or to be worn out by whipping a tree, post, or stake ?

Ought not your clothes to be brought in when dry, and be carefully looked over, that none be lost ?

Should not your clothes-line be taken in ?

And, the pins be counted ?

How do you prepare your clothes for ironing ?

What is to be done with them afterwards ?

When do you wash your floors ?

Do you think it sufficient to wash only the centre of the floor and about the hearth ?

Or is it important to clear out the corners of the room, and other places, sometimes too much neglected ?

And, now, M. A., what is expected of your dress and appearance on washing days ?

[*Breakfast and devotions closed.*]

*Fa.* O., my child, you must clear away the table, wash and wipe the dishes.

Should your dish-water be already hot ?

Will you give your attention to your business and not break things ?

How is it that some people break so much ?

Is it ever allowable to slight the washing and wiping of dishes ?

To leave grease upon knives and forks, or to put the handles into hot water ?

When you have done wiping the dishes, where do you put them ?

Ought they to be put up *carefully* also, and *neatly* into their place ?

S., it belongs to you to make the beds, and sweep the

rooms; and then you may prepare me some gruel, which I shall need in the course of the day.

Is it useful, my child, to take off the bed-clothes and shake up the bed occasionally to air? or not?

In order for sleeping comfortably, which part, or parts of the bed should be highest? the head, or foot? the centre, or sides?

Is it proper to sweep the whole of the room? or only a part?

Is it proper to hide the dust and dirt behind the bed, chairs, furniture, &c., that it may not be easily seen?

Now you may tell me how you make the gruel.

When your father is much confined to his bed by sickness, is feeble, and sometimes in severe pain, should you suppose it would be pleasant, or agreeable to him to hear laughing, and to observe much levity and inattention to his condition and wants? Should you not suppose it would be soothing to him, and a matter of comfort, to see his children kind and attentive, and cheerfully administering to all his wants? [*M. A. comes to the door.*]

*M. A.* My child, what do you think of having for dinner?

*M. A.* Bread and milk, if it would be agreeable to you, father.

Very well, it is washing day, and that you can get easily. But remember it is not good to have any butter, or grease on the bread used in milk, or on the knife with which it is cut.

My daughter S., I shall want some pudding made of rye meal, a little before night.

You may tell me how you prepare it.

You will likewise get supper; or *tea*.

*O.* Oh! father, we all drink cold water.

*Fa.* True, my child, and it is no doubt for our health and comfort, and I am glad you like it so well. But a

large portion of the community have become so accustomed to the use of tea, that they will not easily relinquish it; and every young woman should know how to prepare it well, and to serve her company with propriety and ease. Tea, like a multitude of other things, will doubtless be considered useful by many, who have contracted the habit of using it from their earliest childhood. And the workmen, you know, must have it; for they very cheerfully complied with your father's wishes in abstaining from the use of distilled liquors.

*O.* Oh! father, why do they call it tea, and not supper?

*Fa.* I suppose it is because tea has become the most prominent article of refreshment, and perhaps many would hardly think they could do without it; or that they could do as well without food, as without tea, at the close of the day. In consequence of the importance attached to tea in the third meal of the day, it has become a comprehensive term put for the whole.

Now, S., you may tell me how you get tea for the men. They must have good nourishing food, as laboring people always need it.

Should you endeavour to call the people to their meals, just in season, that they may wash and be prepared to eat, when your food is ready, to prevent hinderance?

How do you approve of the custom of washing the hands before meals?

Are there not many cases where the hands have been employed in such a manner, as to render it offensive when, without washing, they break bread and leave a part of it for others?

Is it not proper that our daily business should be out of the way, as far as possible, before it is late in the evening?

Is it not equally reasonable that we should gratefully acknowledge the goodness of God, and commit ourselves to his merciful keeping before we retire?

*O.* Why do not all christian people sing in their family worship? I think it is more pleasant.

*Fa.* I suppose they have too much disregarded the cheerful aspect which religion ought to assume before the world; the praise which should be rendered to God; the powers which should be cultivated to honor their Saviour; and the fact, that all should take part, or be some way interested in family devotions. In consequence of this disregard, sacred music has been neglected, children's voices have remained without cultivation, religion has lost an important charm, and many consider it too much trouble and expense to acquire and introduce the practice of singing to any considerable extent.

*M. A.* I think all would like the practice, if they would once introduce it, as we have.

*Fa.* No doubt all ought to regard their duty, the interest and honor of religion, as it is practically presented to mankind.

Now, children, you will retire, and remember to get up in good season, because men who labor hard become faint, if they go long without their breakfast.

*Chil.* Good night, father.

*Fa.* Good night.

## TUESDAY.

[*Children arise and come to their father's room with the usual salutation.*]

*Fa.* Well, *M. A.*, what do you get for breakfast this morning?

*M. A.* Coffee, broiled mackerel, and baked potatoes.

*Fa.* Should your fish have been soaking over night? your coffee baked and ground?

Tell me now how you proceed, by regular steps, to get your breakfast.

As far as I have observed, my children, there are two important things about cooking, which should always be remembered, and become habitual.

And what do you think they are?

*M. A.* I don't know, father.

*Fa.* Well, I will tell you, if you will remember them.

*S.* I want to know, too.

*Fa.* These two things are so important, that no woman can be a good cook, or a respectable house-keeper without them.

*O.* Oh, I wish you would tell us what they are.

*Fa.* I will, and hope I shall never have to tell you again.

The *first* is *neatness*.

What do you think of the person who has an abundance of loose hairs, or dirt of any kind hanging about her clothes, while cooking?

What would you think of the person who uses her fingers in handling food immediately after putting them into her ears, nose, mouth, or hair? After a free snuffing and scattering of tobacco dust! Or immediately after putting on children's shoes, or after handling any thing unclean, without washing?

What would you think of the person who should set her dishes of food on the hearth without covering them up, and then, by attending to other things, cause her clothes, which had often swept the floor, to sweep fully over the meat, potatoes, gravy, toast, and every thing that happened to be in the way?

How does it appear, where the knives, spoons, tumblers, and dishes look as if they had not been washed?

Or where the edges of the plates look unwholesome when set on the table?

Or where any thing is seen swimming in your drink which ought not to be there?

What do you think of the house that meets you with a disagreeable smell as soon as you open the door?

Or where you have to remove mops and dirty pails to approach the door?

Or have to wade through that which ought to have been in the cornfield?

*M. A.* [*Smiling.*] I believe, father, you are thinking about some places where you have been.

*Fa.* And, is it not very difficult for a woman to be neat, where cats, and especially dogs are kept, and allowed frequently to smell in the dishes of food?

Or where children are so badly governed as to thrust their hands into every dish, and besmear the clothes of every person in the room?

Or where tobacco juice is thrown freely in the fire-place over, or among the dishes, or perhaps on the floor, carpet, furniture, &c.?

Although some may call neatness pride; yet I must believe that professed Christians ought to think of those things which are *lovely* and of *good report*; that their *good* may not be *evil spoken of*. A pure mind should not neglect external purity and order.

Without these, is it possible that a healthful influence can be exerted upon others?

Whosoever will look at the Lord's directions to his people of old, must perceive that cleanliness should not be disregarded in a consistent christian character.

*O.* Father, you said you would tell us *two* things.

*Fa.* Well, the other I shall term *care*. This will perhaps come as near expressing my idea, as any other word.

Should you not take *care*, and see that your fish, potatoes, bread, meat, and whatever you are cooking, be not burnt to a crisp?

Should you not take *equal care* to see that your food be not left half cooked, or be burnt one side, and rare the other?

Should you not see that your food be kept warm?

'That your potatoes be just baked as you wish to eat them?

Should you be *careful* how you place your kettles, pans, &c., not to spill your milk, fat, soup, and gravy?

Should you pay particular and constant attention to all parts of your cookery?

Will you remember these two things?

*Chil.* Yes, Sir.

*Fa.* What are they?

Now, M. A., what is your work for to-day?

*M. A.* Ironing and dinner.

*Fa.* How do you prepare your starch?

How do you starch and iron your clothes?

What do you get for dinner?

*M. A.* Boiled pork, beef, potatoes, beets, and squash.

*Fa.* The beets are so small, that I suppose you will boil the leaves with the roots in the form of greens.

How do you prepare each of the articles for the pot?

How long do you boil the beef? the pork? the potatoes? the beets? the squash?

How do you prepare them for the table?

How would you make a boiled Indian pudding, if I should want?

S., it will belong to you to boil for your father a little rice, and prepare some currant sauce.

And now you may tell me how they are done.

*M. A.* Father, what shall I get for supper?

*Fa.* You may make some pancakes.

How do you prepare them for the table?

S. What shall you want, father, before you retire for the night?

*Fa.* I think I will have some sage-tea.

How do you make it?

M. A., are all the clothes to be thoroughly dried, folded

nice, and put away in their proper places, where the flies will not come to them?

Hark! It thunders, I believe. We may expect a powerful and sudden shower after such excessive heat; and perhaps driving wind.

Should you immediately see that all the windows and doors are closed, where there is a prospect of the rain driving in?

If there is the appearance of hail, should not the blinds be also shut?

Where rain drives into a house, should it not be immediately seen to? especially if it be near clothing and bread stuff?

If there be apparently any danger from lightning, what course ought you to take?

In connexion with the means of safety, should you not put your trust in God? [*Tempest passes away.*]

When you look upon the smiling *rainbow* after the frowning and threatening *tempest*, should you not gratefully remember the merciful promise of the great Creator? Thus sometimes shuts in the peaceful evening, with the incense of prayer and praise from the domestic altar, after the black rolling clouds and conflicting winds, the mingling of rain, hail, and dust, the lightning's glare and the thunder's terrific roar have agitated every bosom with the terrors of the Almighty.

## WEDNESDAY.

*Fa.* Good morning, M. A. And what do you get for breakfast, this morning, my child?

*M. A.* Some beef steak, I think.

*Fa.* Well, you may tell me how you cook it. I think I should relish a little myself, if it is prepared as it ought to be.

Should it be broiled quick, over live coals, without burning?  
*[Other daughters come in.]*

Now I wish to ask you a few questions that may be of use to you through life.

In the first place. Should you take good care of your little sister C?

Should you kindly and constantly watch over her?

Ought not all older children to watch over the younger, lest they be in danger, fall into the fire, water, down stairs, or into some other evil?

Should they ever try to tease them?

Or by example and improper words injure their disposition and habits, and make them unhappy?

Should they attend to their clothes, and keep them clean?

Should they teach them to read, and to learn those things which are good?

Now, my children, there is much work to be done; and when you have learned to do your work well, it is important to know how to do the most in a given time. You are not insensible how trying it is, to have your work drive you, to make you always in a hurry, in a feverish anxiety and confusion, and bring you late in the night, before your work is completed.

I want you should tell me how to avoid this unpleasant state of things.

*M. A.* I suppose we must work harder.

*Fa.* No, that is not the thing I mean.

*S.* How then, father?

*Fa.* Can't you tell, O., my child.

*O.* No Sir, unless we must be quick.

*Fa.* To be sure it will not do to loiter about in a lifeless manner. Yet a great many quick persons bring but little to pass, are always in a hurry, and are too late in every thing. They frequently do the wrong things first,

and entangle their business; or have much to do over again for the want of a little previous consideration; or not taking a little more time in doing it well at first. Besides, there is much waste, or the breaking of things on account of hurry.

*M. A.* How then, father, shall we get along better and faster with our work?

*Fa.* In the first place, look over your business deliberately, and see what is to be done. 2d. Consider how it can be done in the most profitable, easy, regular, and tasteful manner. There must be system. 3d. Make your calculations to do every thing in its place, and to the best advantage. Then, if you begin in season, and attend to your business diligently, doing one thing at a time, you will finish your work generally at a seasonable hour.

What now are the *three things* which I have mentioned to do the most work in a given time?

*S.* Is that all, father?

*Fa.* Not quite. I have seen three girls standing, and talking together, attempting to take the same dish, or to do the same piece of work at the same time; and I thought that they could not all do it, as soon as one would alone. It seemed sometimes, as if they were in each other's way; and it made me think of what your grandfather used to say, that "three boys are no boy at all."

Should you not think they would get along *faster* and *easier*, and perform more work, to have their *business divided*?

Where a number of girls are together, should you not suppose it better for each one to attend faithfully to her own *portion* of business?

Now remember these two things.

What are they?

*O.* Is that all you are going to tell us, father?

*Fa.* No, my dear, there is one thing more I mean to

speaking of, at our family devotions, of special importance. But now let the breakfast be gotten, and bear these things in mind. [*After breakfast.*]

*O.* Now, father, please to tell us that other thing.

*Fa.* Get your bibles, and family hymns.

Is it not pleasant to praise the Lord for his goodness?

*O.* What is it, father, you mean to tell us?

*Fa.* It is something to make you all happy when you are about your work, and respected by all your acquaintance.

I have seen children tease one another, become cross, peevish, and fretful, and if they did not spit, bite, scratch, and strike in the most heathenish manner, they would go about half the day with angry feelings, with pouting, or unkind expressions towards each other. 'This has sometimes been visible in older persons.

Now should you not suppose their work would be more pleasant, and the children, or inmates of the same house more happy, to love one another and treat each other kindly?

This love and kindness is the very thing I intended to tell you, which is of so great importance to make you respected and happy, and your work easy and pleasant.

What is it?

I wish to ask you only a few questions more at present.

Did you ever see a girl who appeared to dislike what she was told to do, and wished to do some way different from that which her mother commanded her?

Was that affectionate and kind, as children ought to be?

Was it a transgression of the *fifth* commandment?

But do you not think, M. A., that we ought to love God more than all other beings and things?

*M. A.* Yes, Sir.

*Fa.* Then we will sing his praise, and give our hearts to him in prayer. [*After family worship.*]

*M. A.* Father, what shall we have for dinner to-day?

*Fa.* That beef must be roasted ; and for vegetables we will have potatoes, turnips, and onions.

How long a time should be allowed for cooking the beef?

What the manner of preparing each, together with the gravy?

There should be some small beer made for drink. How do you make that?

Where do you put it to ferment?

Beer is sometimes put up in bottles to preserve it longer than it would otherwise keep good.

How do you bottle it?

You will need some leaven, or yeast, for making bread ; should it not be seen to in season?

How do you prepare it?

Should there not be some mending of clothes or stockings this afternoon?

Might not your leisure moments be filled up with knitting, or reading and writing?

Is it not important that you should attend so much to your books as rather to improve than lose what you have gained at school?

S., you will make and bake some biscuit and custard for supper.

Do you know how?

You may tell me how you proceed in each particular.

## THURSDAY.

*Fa.* Good morning, S., you rise first this morning then, do you? you expect to do the housework to-day I suppose.

S. Yes, Sir.

*Fa.* You may tell me then how you prepare and cook the fresh fish, for breakfast, which was given us last evening by our kind neighbour.

What will be needed to eat with it?

Though pure water for drink is very good with fish; yet you may prepare some chocolate, or cocoa for all the family this morning, if you can tell me how to make it as it ought to be.

Can you?

It is said to be nourishing and conducive to health.

[*After breakfast.*]

S., you may pick the cucumbers and pickle them.

What is the best manner of preserving them for future use?

S. I suppose it is my turn to get dinner to-day; and what do you wish to have me get, father?

*Fa.* You may prepare a soup of that joint of beef, and let me hear you tell the manner of doing it.

What vegetables and other ingredients are to be used?

How long do you boil it?

A joint of veal makes a very good stew-pie.

How would you cook that, if you were called upon to do it?

M. A., you may prepare me some milk porridge; and then make and fry a quantity of dough-nuts.

How do you make each?

S., if you should wish for some poached eggs for breakfast to-morrow morning, could you prepare them? How?

You may bake some plain gingerbread for the tea-table to-night.

Can you tell me how to make it?

## FRIDAY.

M. A. How is your health this morning, father?

*Fa.* It is much the same as yesterday.

M. A. What shall I get for breakfast?

*Fa.* You may fry some smoked ham and eggs, and you

are acquainted, I suppose, with this mode of cooking. Or the eggs may be boiled, or poached.

How is each done, and the whole of your breakfast prepared?

Should there not be some potatoes, boiled, or baked, with this meal? [*After breakfast.*]

Must you not attend to your baking to-day, my daughters?

*M. A.* Yes, Sir.

*Fa.* Will you remember that the making of good bread is a very important part of cookery?

It requires attention and judgment. When you have had good success once, should you not remember how it was done? and in all respects do just so again?

If circumstances vary, use your best judgment and practical skill to meet them.

Now think of all, that is to be made, or to be baked in your oven, that it may be well filled.

Can you mention all?

*M. A.* Rye and Indian bread, wheat bread, ginger-bread, or rusk.

*Fa.* How much of each?

How is each prepared?

Is there nothing more?

*M. A.* Pies, apple, custard, pumpkin, or rhubarb, might be made.

*Fa.* How do you make each of these?

Should not your dried pumpkin and apple have been stewed beforehand?

Then it needs a little forethought in this case, as well as for leavening your bread.

Does it not?

You must get dinner to-day; and, is there not something else that you might bake for dinner, and save the labor of cooking over the fire?

*M. A.* Yes, Sir, pork and beans, or peas.

*Fa.* Very well; the workmen like these.

How do you prepare them?

Is there not something else, you might bake?

*M. A.* I might have a pudding, either of Indian, rice, or wheat-crusts.

*Fa.* How do you prepare each of these?

How do you judge, or determine, when the oven is sufficiently heated?

How long do you bake each of the articles above specified?

You spoke of beans and peas; there are other modes of cooking them when dry, stewing for instance.

How do you prepare and cook them in the pot?

*S.*, it will be your business to-day, to churn; and, in every thing pertaining to the dairy, the utmost cleanliness should be observed.

Nothing is more disgusting than unclean butter.

Now, as we have a little leisure, you may tell me all about the making of butter and cheese.

How do you prepare the pans for the milk?

When do you take off the cream?

How do you prepare the churn? and the butter for the table after it is churned?

Should not the butter be kept in a cool place till you use it?

I have heard your grandma' say, "they did not have a knife on purpose for the butter in old times, each helped himself." But that fashion would often leave apple sauce, gravy, and other kinds of food on the butter from each knife, and make it look unwholesome.

Should you not suppose then, that a spare knife for the butter was an improvement that ought to be regarded?

Is not the same rule applicable, in a measure, to the cutting of pie, or pudding, and some other articles of food?

If we could return, in a measure, to the simplicity of other times, in the manner of living, it would undoubtedly be a saving of health and labor. Especially, if there were less variety of dishes at the same meal, there would be less danger of overloading the stomach, and less need of such frequent changes of plates, and wiping of knives and forks.

We were speaking about cheese, and some knowledge on this subject may hereafter be of use to you, if not at present.

How do you prepare the milk for cheese ?

How do you make skim-milk cheese ?

How do you make four-meal cheese ?

How do you make new-milk cheese ?

How do you preserve your cheeses, after they are made, from damage by flies, and other causes ?

My daughter, I shall want a fowl dressed and cooked, in a manner suitable for a person in feeble health ; and, with the addition of a little butter and other things, it will be suitable for the family ; and now let me hear the manner in which you will prepare it, both for the sick and healthy.

You will want some strawberry, rhubarb, or currant sauce for supper.

How do you prepare each of these ?

## SATURDAY.

*Fa.* Good morning, M. A. It is drawing towards the close of the week, and I want you should have all your work done in season, so as not to infringe upon the Sabbath. If you have time before night to withdraw your attention from the world, and become interested in some moral or religious subject, I think you will not be so exceedingly stupid and drowsy, as some are on the Lord's

day. It is very detrimental to religious knowledge and piety, to hold the world in our hands and hearts, while we enter upon holy time. Even if we carry it to the borders of the Lord's rest, it is apt to do mischief. Some, I fear, even deprive themselves of sleep to transact business on Saturday night, and restore the deficiency on the Sabbath. Neither can it be proper to cast aside the impressions of Sunday service, as soon as possible, after the close, or the sun is set; and then plunge into the business, or pleasures of the world, by labor, or visiting, as if there were to be no more religion till Sunday return. However these different practices may result from different views, I think there can be no doubt, that the practice should be corrected.

Now, my child, you may boil some dried fish, or you may pick it in pieces and simmer it in a suitable gravy for breakfast.

Can you tell me the manner of doing it in either of these two ways?

You will have dinner to get, and, in connexion with the business of the day, I wish you to do all that can be done to prevent the necessity of labor on God's holy day, or to interfere with that peaceful, quiet, and devotional rest, for which the day and its worship were instituted.

You will roast that loin of veal for dinner, and what is not eaten can be easily served up on the morrow, as it may be needed.

How do you prepare the veal, with the gravy, for the table?

I shall expect a considerable variety of vegetables to day, some green peas, beans, carrots, beets, and turnips.

How do you prepare and cook each?

O., my dear, will you pick some currants, that a little sauce may be prepared soon after dinner?

O. Yes, Sir.

*Fa. M. A.*, should you not, as often as once a week, look to all the clothes, to see if they are in their place, or need mending, or are ready for use?

Should you not cleanse your brass, Britannia, knives, forks, &c.?

Should you not look over and count your knives, and forks, spoons, and other like things, to see that they are not lost? or sustaining injury by neglect?

Should you not look at the sugar and molasses, to see if they are exposed to the ants and flies?

Should you not look at the meat barrels, and see that the meat is covered with brine? and the brine good?

Would it be well to shake your vinegar-cask, or give the vinegar a little motion occasionally? and make additions, from time to time, of that which will become vinegar?

Should you look to the candles, meal, and flour, lest the mice get to them?

Should you see every day that the lamps are trimmed and ready for use?

Should you look to your jellies, sauces, and all things about the house, even to your soap-grease, that nothing be left to suffer damage?

Should you, above all things, take great care that the ashes taken up be not left in a situation to expose the building to fire? How distressing, to have our habitation, with its contents, wrapped in flames over our head! and, especially, if our precious lives should be lost by carelessness!

Is it not proper, that no ashes should be taken up, except in the morning, that they be observed in the course of the day? and, never be left in a wooden vessel?

Should you not be exceedingly cautious, and teach all the children to be cautious about the use they make of fire, candles, or lamps?

Is it proper to leave a light burning, when you go to bed, and are liable to fall asleep?

Would it not be wise and provident to have those things most valuable, and important papers, such as notes, in a situation, that they could be readily taken care of, in case of fire, and sudden alarm?

To save wood is to save money; and as you need no fire for heating the room in warm weather; is it not good economy to cover up your fire as soon as you have done with it?

Is it a saving also to bring your kettles as near to the fire as possible, while you are cooking?

You must remember, my child, that we may have visiting friends; and it is important to be prepared to treat them in such a manner, as to make them easy, comfortable, and happy, while they remain with us.

What should be your deportment, when they come?

Do you meet them in a friendly manner, take their loose clothes, and seat them? or would you go away and leave them?

What are you to inquire about?

Are you to make a multitude of excuses, as if you would rather see them at another time?

Are you to manifest greater interest in something else, than in their company?

Should you not think about their horse, if they have one, as well as about their persons? \*

If your friends are to go soon, what is to be done?

Do you just begin free conversation, as they are going, and detain one or more of the company, a long time, to weary another, waiting at the carriage, or holding the horse?

If they tarry for refreshment, what is your course?

Do you make many excuses? or do the best you can, and leave apologies to their good sense?

\* This applies to the country rather than the city, or populous towns.

Do you unnecessarily hinder them longer than their appointed time?

If they stay over night, or the Sabbath, what is to be done?

Where should your wiping cloths be?

What should be the situation and provisions of the sleeping chamber?

Although it may not be considered best, that there should be much visiting of neighbours on Saturday; yet friends from abroad had much better tarry with us through the night and the Sabbath, than to travel on God's holy day.

Which of the commandments would they violate, if they should do this without a real necessity?

Now, my daughter, you may get your dinner.

I have *hindered you*, and *fatigued myself*.

S., you may make me some arrow-root jelly; remember and let me have some minute pudding about the middle of the afternoon.

How do you make each? [After dinner.]

*Fa.* O., my child, have you picked the currants, which you promised me?

*O.* No, Sir, but I will now.

*Fa.* Even if it result from carelessness, or forgetfulness, is it not wrong to disobey your parents, and break your promises?

Do not those persons, who fail to do as they say, or who speak untruth, lose the confidence of others?

Which of the ten commandments implicitly forbids falsehood?

*O.* I will go now, father, and pick them, as soon as I can. But I could pick them sooner in Mrs. H.'s garden.

*Fa.* Yet it would hinder you some time to go and ask her, although the bushes are near.

*O.* She would be willing, I know.

*Fa.* But that must not be taken for granted without ascertaining the fact.

Would it not be the first step in violating the eighth commandment, to take the least thing that does not belong to you, for the purpose of converting it to your own use, without the knowledge and consent of the owner?

What is the eighth commandment?

Is it not easier to avoid the first step in a wrong path, than to return back, when we have taken many?\*

*O.* Yes, Sir.

*Fa.* Then, is it not better to do just as you are told, than to wish to substitute something else, instead of the very thing that is required?

Now, M. A., at the proper time, you may get hasty pudding for supper, and you may tell me how you make it to be used with milk, or with butter, or molasses.

You may also tell me how you prepare it by frying in the morning for breakfast. And likewise the cold roasted veal for dinner to-morrow.

## SUNDAY.

*Fa.* Good morning, children. This is the Lord's day; and should we not be as cheerful and interested, and rise as early to serve the Lord in rest from our labor, and in devotional exercises, as we are to serve ourselves in toil, in wordly labor and care, on the six days of the week?

Is it not refreshing and pleasant to take off our hands and hearts from the dust, and raise our thoughts, praises, and aspirations to Heaven, from whence cometh down every good and perfect gift?

Now, M. A. and S., you may get breakfast of fried hasty pudding and dried beef.

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\* This subject resumed in a later conversation, which is added at the close. [See page 41.]

You may also prepare your dinner and supper, in due season, of that which can be easily gotten, so as not to fatigue, or interfere with the worship of the day.

Should you not suppose, that with a disposition to honor God, and with proper arrangements, little work would be necessary, that could not be done on the week days?

Should those be called the works of necessity and mercy which are done on the Lord's day to save time on other days?

While our bodies are sustained by the food that perisheth, and we employ our hands and minds in fitting it to the relish, for digestion, health, and strength, should not our spirits be fed with the bread of life?

Should we not study the word of God, and attend upon his appointed institutions, that our souls may be nourished and strengthened?

Is it not suitable, that spiritual food should be well prepared, and that many should participate together the gracious instructions, prayers, and praises of this blessed day?

## MONDAY MORNING.

*Fa.* Good morning, children. I am glad to see you so well, and hope you are refreshed and ready for another week's work.

Do you not think, M. A., that all young females should have the important knowledge of household business?

Should they not have practical skill and understanding of their own, so that they can go forward in the common business of a family, of themselves, without that unenlightened and menial dependence which is sometimes manifest?

Do you think you can now answer all the principal questions, that have been proposed the week past?

Can you be prepared to keep house, till you understand at least as much as these imply?

However useful the various and higher branches of education, however interesting the fine arts, music and painting, will they all atone for a want of these necessary things in female education?

Every family is liable to sickness; and what could we do now, my children, without a competent acquaintance with domestic affairs?

If any are too elevated for such knowledge as this, and are too deficient to appreciate its value, should they not remember, that, by sickness, or some adverse providence, they may feel the want of it, when it is very difficult to supply the defect?

Indeed, would you not, at the present time, have more cause to blush for an ignorance of house-work, than to laugh at the practice of it in those, who are obliged to labor?

Now then you may go on with the business of the week, according to your own practical knowledge and best judgment.

*Questions adapted to different Seasons of the Year, and other Occasions.*

## SPRING.

Should not your house be thoroughly cleansed at this season of the year?

Should there be some white-washing done?

Is it not a good way to make soap just before, or at the time, you commence house-cleaning?

How do you prepare your grease, lie, &c., and make soap?

How do you clear your beds from bugs?

How do you make spruce beer? root beer? malt beer?

How would you prepare and roast a pig?

How do you prepare horse-radish for the table?

How do you prepare mustard?

How do you prepare your potatoes to keep for summer-use?

Should not your cellar be well cleansed and aired, for the promotion of health?

How do you cook asparagus?

How do you make election cake?

How wedding cake? loaf? how the icing?

[*Similar questions of all kinds of cakes.*]

How do you make cranberry sauce?

How do you purify hard, or bad water?

## SUMMER.

How do you preserve fresh meat in warm weather?

If meat be hurt in some degree, can you restore it to sweetness?

How do you pickle butternuts?

[*Same question for other things that are pickled.*]

How do you cure and lay down butter for the winter?

If June butter be intended for the following winter, should it not be attended to with much care?

How do you make different kinds of cheese?

How can you keep cheese good through the year?

How do you keep Indian meal from injury in warm weather?

How do you make a cherry-pie?

[*The same question of all similar pies.*]

How do you make a cherry-pudding?

How do you make rice bread?

How do you make bread of unbolted wheat?

## AUTUMN.

How do you preserve green corn for winter use?

How do you cook green corn and beans together?

How do you corn beef, or mutton, for immediate use?

How do you salt beef and pork, to keep through the winter?

How do you cook fried pork and apples? or pork with potatoes, or onions?

How do you cure hams, or gammons?

When, and how should you lay up those herbs, that you wish to preserve?

How do you try, and take care of lard, or tallow, as the case may be?

How do you cook hogs' feet, ears, &c.

Do you save the oil in cattle's feet?

How do you prepare the materials, and make sausages?

How do you make candles? how prepare the wicks?

How do you make apple sauce? quince? and plum?

How do you boil down cider?

How do you dry apple? how pumpkin?

How do you make apple-pudding?

How do you make currant-wine, without the use of distilled liquor?

How do you make mince-pies?

How veal-pie? how chicken-pie?

How do you separate honey from the comb, and prepare bees-wax?

How do you make an Indian cake?

How would you roast a turkey?

How would you cook a duck, or goose?

How do you cook clams? oysters? lobsters?

How do you make a chowder?

*[Similar questions for every kind of fish.]*

## WINTER.

Should your pails, tubs, kettles, or any thing else be left with water in them, exposed to freezing in extreme cold weather?

Should you take care that your bread and cheese be not left to freeze?

Is it safe to pour hot water into glass vessels in cold weather?

Should you see that those visiting friends, who have been out in the cold, be well provided with bed-clothes?

Should there be great care to shut the doors, as you pass and repass in the winter? and, to have them as tight as possible?

Should your fire be kept as steadily burning as possible?

Should there be great care, after sweeping about the hearth, lest there be fire in the broom when it is put away?

How would you keep meat from thawing after it is frozen?

How would you cook the rib of a hog? how the head?

Would you thaw your meat in season before you cook it?

Should you clear the snow out of your house, after a storm? especially where it lies over, or about your meal or bread-stuff of any kind, or clothing?

If you have neglected a piece of work too long, will you still neglect? will you give up to idle lamentation? or go directly about it, and do it?

## SICKNESS, WOUNDS, BURNS, &amp;c.

What would you do for the dysentery? for diarrhœa?

What would you do for the measles?

What would you do for a cough? hooping cough?

What would you do for the chicken-pox?

What would you do for the mumps?

What would you do for the itch?

What would you do for ring-worms?

What would you do for the hiccough?

What would you do, if a child were choaked?

What if a child should get a bean, or some hard substance in its wind-pipe?

What would you do for chapped hands?

What would you do for boils, and similar sores?

What would you do for a cold?

What would you do to turn sickness of stomach?

What would you do for fainting?

What would you do for the ear-ache? tooth-ache? head-ache?

What would you do for the colic?

What would you do to resuscitate a child nearly drowned?

What would you do for a burn? or for a child that is scalded?

What would you do for bruises, especially on the joints?

What would you do to stop bleeding at the nose?

What to stop blood, and heal the wounds made by edge tools?

What would you do for the bite of a spider, or serpent? and for the sting of a bee, or wasp?

What would you do, if any part of the system were frozen?

## RAIMENT AND FURNITURE.

Is it not very improper and uncivil, for a person to mark and disfigure any part of the house, or furniture, with a penknife, pin, scissors, finger nail, or any thing else?

Will not the same question apply to clothing, carpets, or curtains?

Is it good economy to buy things that please you, if they be not really necessary, although they be cheap, and you have the present means of buying?

In buying furniture for settled life, would you get first that which is barely ornamental, or that which is absolutely necessary for the common business of house-keeping?

Would it not be a good way to save some of your means for purchasing furniture, till experience should teach you what you most need?

Should you not consider how you may avoid extravagance, and how much simplicity, convenience, and economy of dress will make you appear respectable in your particular sphere?

May you not save your rags of nearly all kinds for some profitable use?

How can you take spots from cloth and furniture?

How do you take care of feathers and feather beds, that are liable to damage?

How do you preserve combs? how do you preserve carpets from moths?

How do you color woollen? silk? red, green, yellow, black?

*Subject of Saturday. Conversation resumed at a later Period with all the Children present.*

*Fa.* My children, you know that there are a great many in our country who are addicted to stealing, and you have heard it said that a large portion of those, who are cast into prison, are put there for theft.

What do you suppose makes so many thieves?

*M. A.* I should think one cause might be, such numbers of the looser class of foreigners coming into the country.

*Fa.* But what made these foreigners thieves?

*M. A.* A wicked disposition, and perhaps the want of money.

*Fa.* Is there not something else that induces and encourages this habit in others, as well as the foreigner?

May not children be taught the evils of stealing; and have their minds and consciences so enlightened, that they would perceive the guilt, and pernicious consequences of this practice?

May not their views and habits from childhood be so formed, that they would abhor stealing, and dread the thought of such a crime, and the degradation of it?

*M. A.* But they do not mean to be found out.

*Fa.* Surely the thief does not go to his deeds of wickedness, in the light of open day, and in the presence of his fellow creatures. He takes advantage of midnight darkness, and the absence of every human eye to perpetrate his deeds of wickedness; might not all children, then, be taught that the eye of God penetrates the thickest darkness, and is fastened directly upon them in every place, and at all times?

Would not this be a powerful restraint, and check to the vice of which we are speaking?

Would not the proper example and the proper instructions from parents, especially mothers, do much to prevent this crime?

Now if your mother should take a great deal of pains to deceive your father, to take a little money out of his desk very secretly, or sell a little butter, cheese, flax, wool, or any thing else, for the purpose of buying bonnets, combs, ribbons, &c., and tell you to be careful and not let your father know about it, would you not be likely to learn from your mother to steal, and then to deceive and lie, to hide the theft?

*M. A.* But mother does not take this course.

*Fa.* I rejoice for your sakes that she does not.

But I have been acquainted with families, where this kind of thieving and deception was carried on to a surprising extent.

Have you not known something of this, my children, among your acquaintances?

*M. A.* Yes, Sir.

*Fa.* Oh yes, indeed, and then, one or two of the boys must be let into the secret, to carry on the domestic fraud and pilfering to better advantage. Perhaps a favorite son, or a trusty servant, or an apprentice must be initiated into the secret family plot, in order to send to the store to sell and buy, and keep the whole from the master of the house. Thus young men are preparing and taking the first steps for the state's prison.

*M. A.* But they do not call it stealing.

*Fa.* No, my child; yet I think a crime is more likely to gain currency and spread, on account of calling it by a milder name.

*M. A.* I suppose they do not consider it the same, as if property were taken from another family.

*Fa.* But if a woman is in the habit of taking from her nearest earthly relative, in this way, and finds it necessary

to deceive, and even to lie, to keep it secret, and to teach her children to do the same; may we not suppose they would very readily learn to take property from others, from an enemy?

Would they not acquire the habit of deception and falsehood, where they hope to avoid detection?

Would not conscience lose its discriminating power between right and wrong, and the dread of crime be done away?

Lying and deception are always the companions of theft.

It would be dreadful to live among bands of robbers in any of the barbarous countries, where we could never feel safe.

Would it not be exceedingly trying for a father and husband to have the inmates of his own house, the wife, the mother, children, and domestics, all banded together to deceive him, and take away his property in a clandestine manner?

Would it not be dreadful to raise up a generation of mothers, from the present race of young females, to take the same course?

*M. A.* But they say, the man of the house is so avaricious, fretful, and tyrannical, that they should never be able to buy any thing, or have any clothes decent to wear, unless they contrive means to get them without his knowledge, and perhaps he would lay out his money for strong drink, rather than for their comfort. They say, that if he were requested to purchase for them the things which they want, he would refuse, and perhaps indulge such a fit of passion as to destroy all peace.

*Fa.* It must be acknowledged that the unkindness, severity, and parsimony of a husband, father, or master often pave the way to that kind of deception and pilfering which have been mentioned; and this shows how sin

brings misery upon the sinner, and wretchedness into families from one generation to another.

But is it right for one to do wrong, because another does? Is it right for the wife, and mother, and children to practise deception, falsehood, and theft, because the husband and father is unreasonable in prohibiting the use of his property?

Should not the pernicious consequences be well considered? should there not be a strict regard to truth and uprightness? and, will not a straight forward course of open honesty and kindness be likely to do away suspicion and jealousy on the part of the husband, and remove a material cause of anger and fretfulness?

Will not this in due time be likely to secure his confidence in his wife, or child, and a greater degree of affection and kindness?

But even if this object should not be gained, is it not much the safer way to make all the communications and dealings of the family so perfectly frank and open, as to avoid the appearance of deception, and leave no ground for suspicion?

Would not this course give more virtuous and happier traits of character to all the inmates of the house?

Should there not be great caution on this point?

Now supposing you should ask your father to purchase some article of clothing, or furniture, or a toy, and he should refuse, and complain much of the expenses of the family, and find a great deal of fault; what would you do?

Would you endeavour to take advantage of him, and deceive him in order to gratify your wishes?

Would you secretly take his property contrary to his known will, and convert it to your own use?

If you should do this, would you not injure your own character, and render yourselves unhappy by a constant fear of detection?

Would not a house thus divided against itself destroy its own prosperity, and incur the displeasure of Heaven?

Could you expect the same degree of affection and confidence from your father, as if you were to treat him differently?

*M. A.* I never thought so much of this matter before, father.

But what course should be taken to obtain the things that are wanted?

*Fa.* I suppose, that all men feel differently at different times, and would grant a favor at one time, that they would not at another. If you should be denied a favor, be not determined to have your own way, and that immediately. Be *patient* and *submissive*. It is better to deny yourself than to resist, or deceive your father. At another time he may see the reasonableness of your request, if it be reasonable, and if unreasonable, you may see that you ought to be denied. Soon he may feel as if he could better afford to comply with your wishes than at present. Such may be the favorable train of providences as to inspire generous feelings.

After the agitation of disappointed hopes, of the loss of property, or a fit of extreme worldliness have passed by, a happier frame may succeed. Then the mind will rise above its gloomy apprehensions and more sordid desires, and all things will assume a cheerful aspect. In this state of feeling, parental affection will be enkindled with a strong and glowing flame, and the father will be more pleased to bestow the desired favor on his *obedient* children, than to enjoy it himself. If he finds them willing to comply with his wishes, he may be willing and delighted to confer upon them, even more than they requested.

Now, *M. A.*, if, at first, you were denied your request, what would you do?

A man must know best his own circumstances and abil-

ity, and it must cause distressing anxiety to realize that his failure is certain, if he gratifies all the wishes of his family. Therefore, if he deny their present gratification, as the least of two evils, it will, on the whole, be happy for them.

But I will state another cause of present denial, which ought to be remembered by all the subordinate members of a family; and this will also suggest the course to be taken in obtaining such things as are wanted.

The man, who superintends his domestic concerns in a wise and provident manner, must always need some time to turn his property to the best advantage; and, if he is to purchase any thing for the use of his family, he can generally do much better to have opportunity for inquiries and calculations. He may need to wait for a favorable change in the prices of things to be bought, or sold. His present refusal may not be intended as an utter refusal. It may be only taking time for consideration, and to embrace a favorable opportunity for purchasing a better article, or at a cheaper rate.

Therefore, instead of making your requests in a time of perplexing embarrassment, in a time of losses, hurry, and care, as if to render a father or husband more unhappy; instead of multiplying requests to a great amount of expense about the same time, with the pressing urgency of immediate attention without regard to his business, or damage, be wise to observe *two things* in making known your wants.

The *first* is, to make your request in a season of leisure and cheerfulness.

The *second* is, to ask for things some time before the very moment that they must be had. At least, suggest so plainly, as to be well understood, what things you shall need. Then it will appear like a wish to avoid all unnecessary embarrassment, trouble, and expense.

Now, my child, what are the two things that should be always observed ?

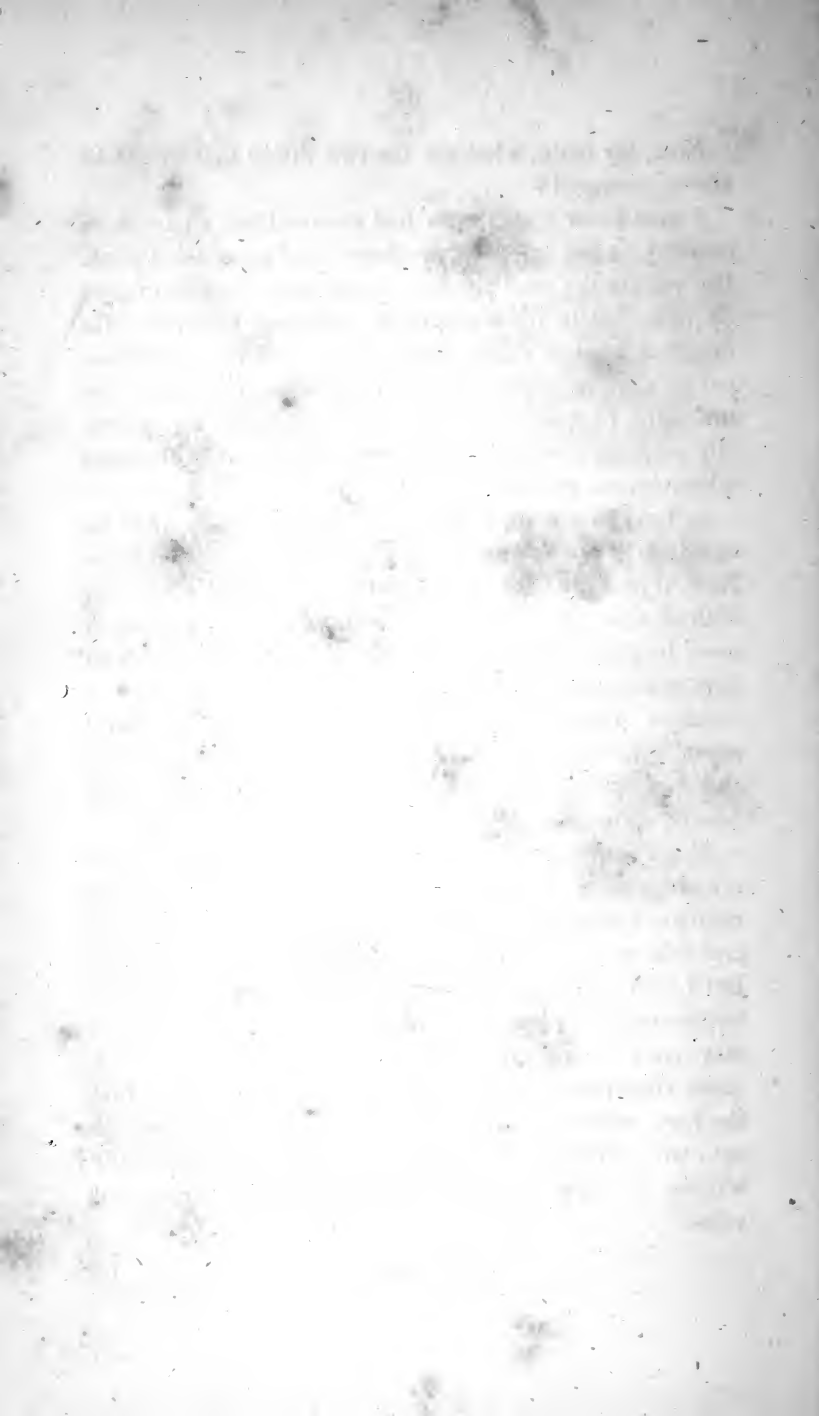
I once knew a man who had accumulated a handsome property by his industry, prudence, and good calculation. He was not the most pleasant, ready, and cheerful to gratify immediately the wants of his wife and children. He might perhaps be called parsimonious ; and he sometimes put on a frown, when new calls were made upon his treasure. But he provided well for his household, and generally supplied ultimately every reasonable want in the most advantageous manner.

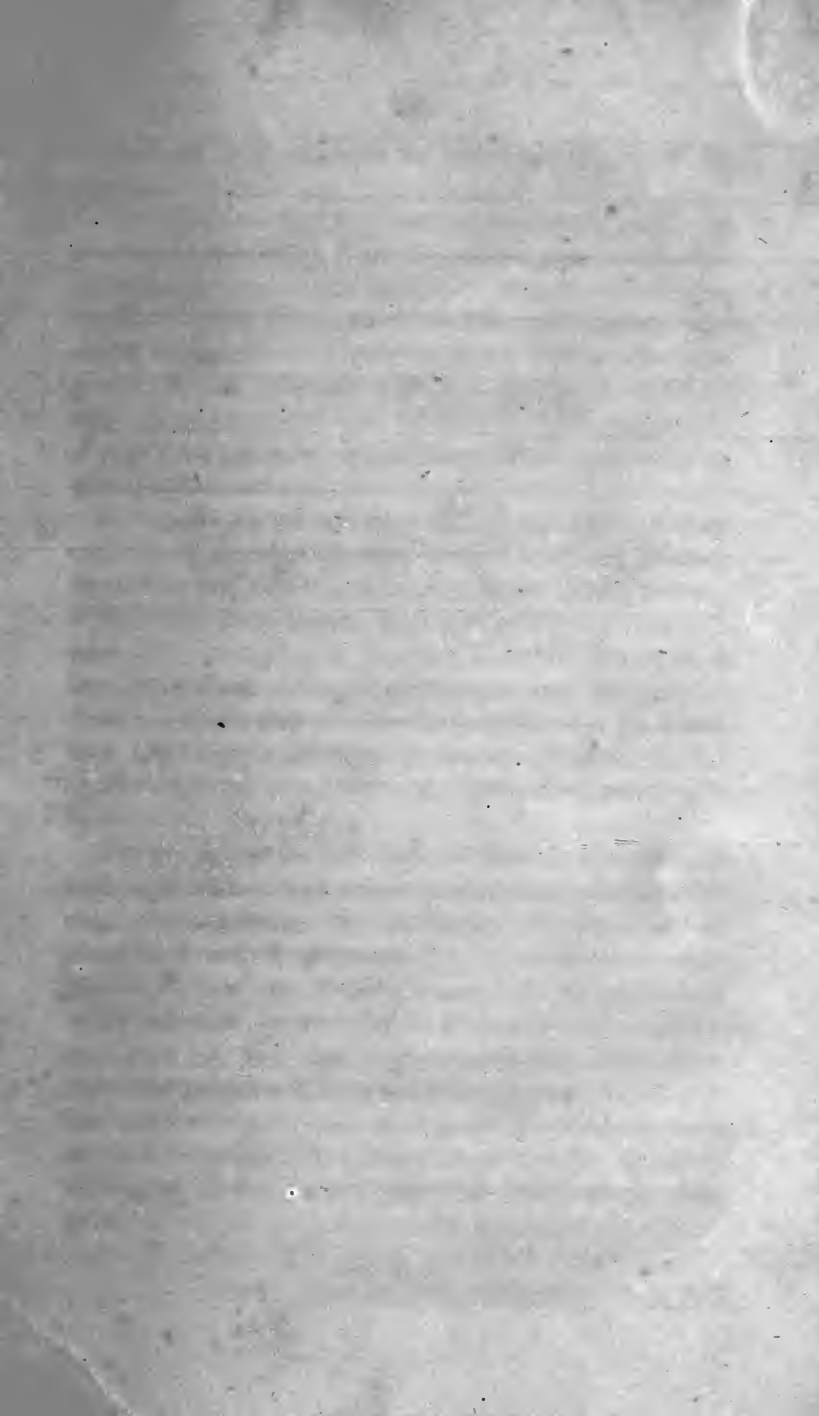
In fact, he was pleased to gratify his children, when he could do it consistently, and thought it the proper time. Now, if he had always given at the moment of the request, with all that pleasantness which would have encouraged more frequent calls, it is probable the whole family must have sunk in poverty, and have been clothed in rags.

*M. A.* Well, father, what if a man destroy his moral sense and natural affection, by the use of strong drink ; and spend all his money for rum, while his family is suffering ?

*Fa.* There can be little hope of dealing with men, as rational beings, in such a state ; or as those who have the common sympathies of human nature. No doubt, all the probable means of reformation should be honestly used. But I will close this unpleasant topic, by saying, it shall be the unceasing prayer of your father, that his children may never be associated with such persons, never come under their power and influence ; and, if they should, that the Lord would give them wisdom, would enable them to act conscientiously, and do that which is right ; patiently waiting all their appointed time till their change shall come.

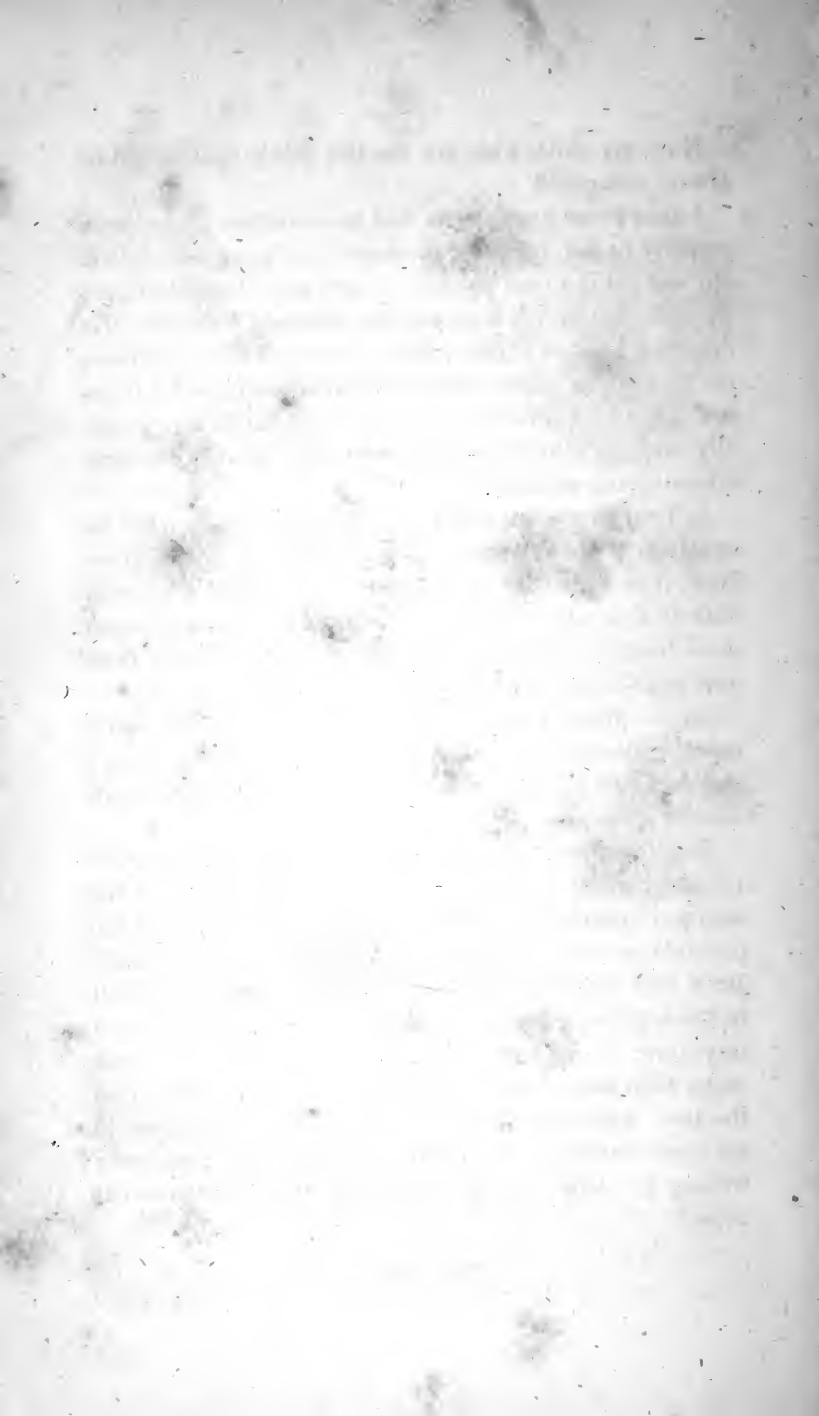
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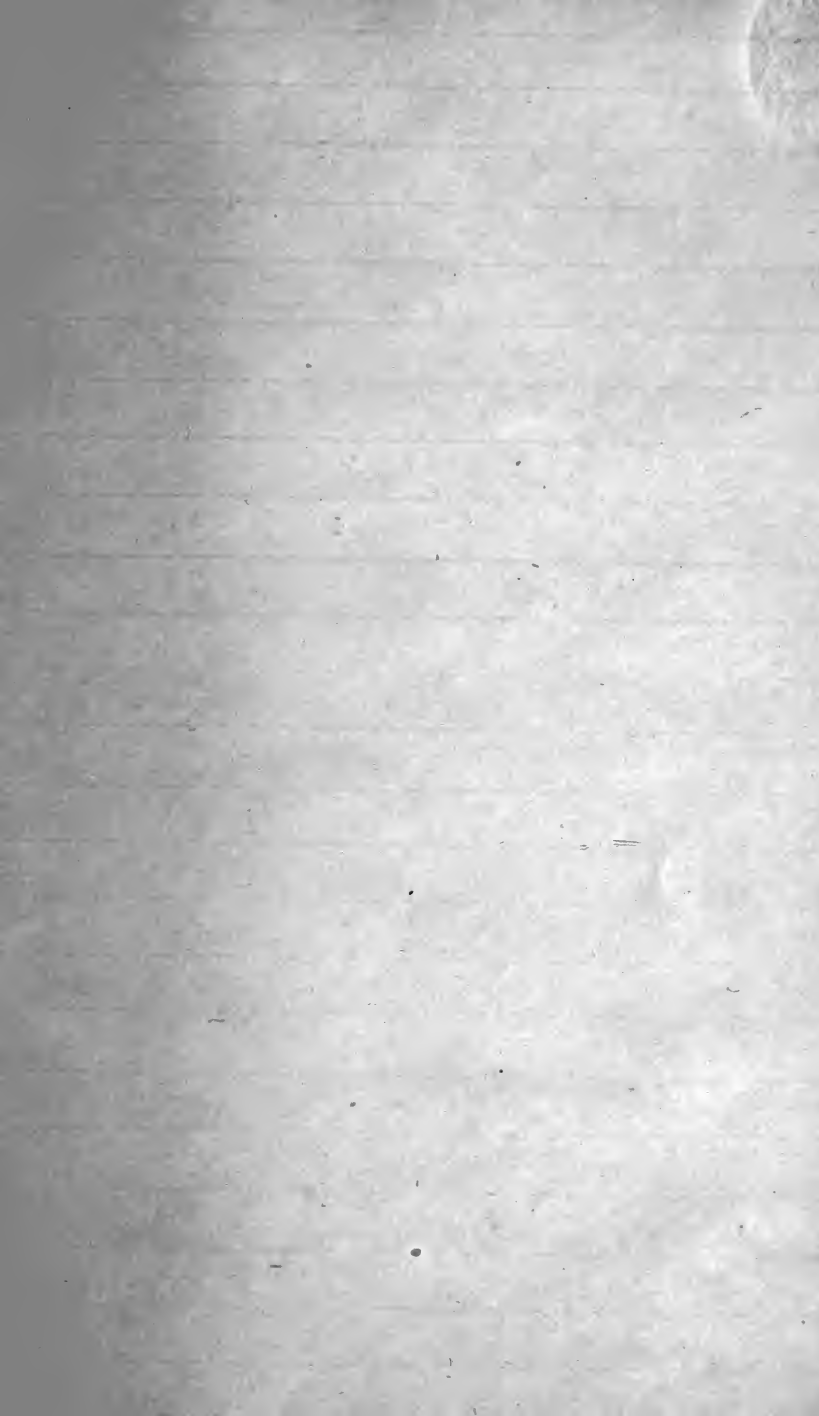




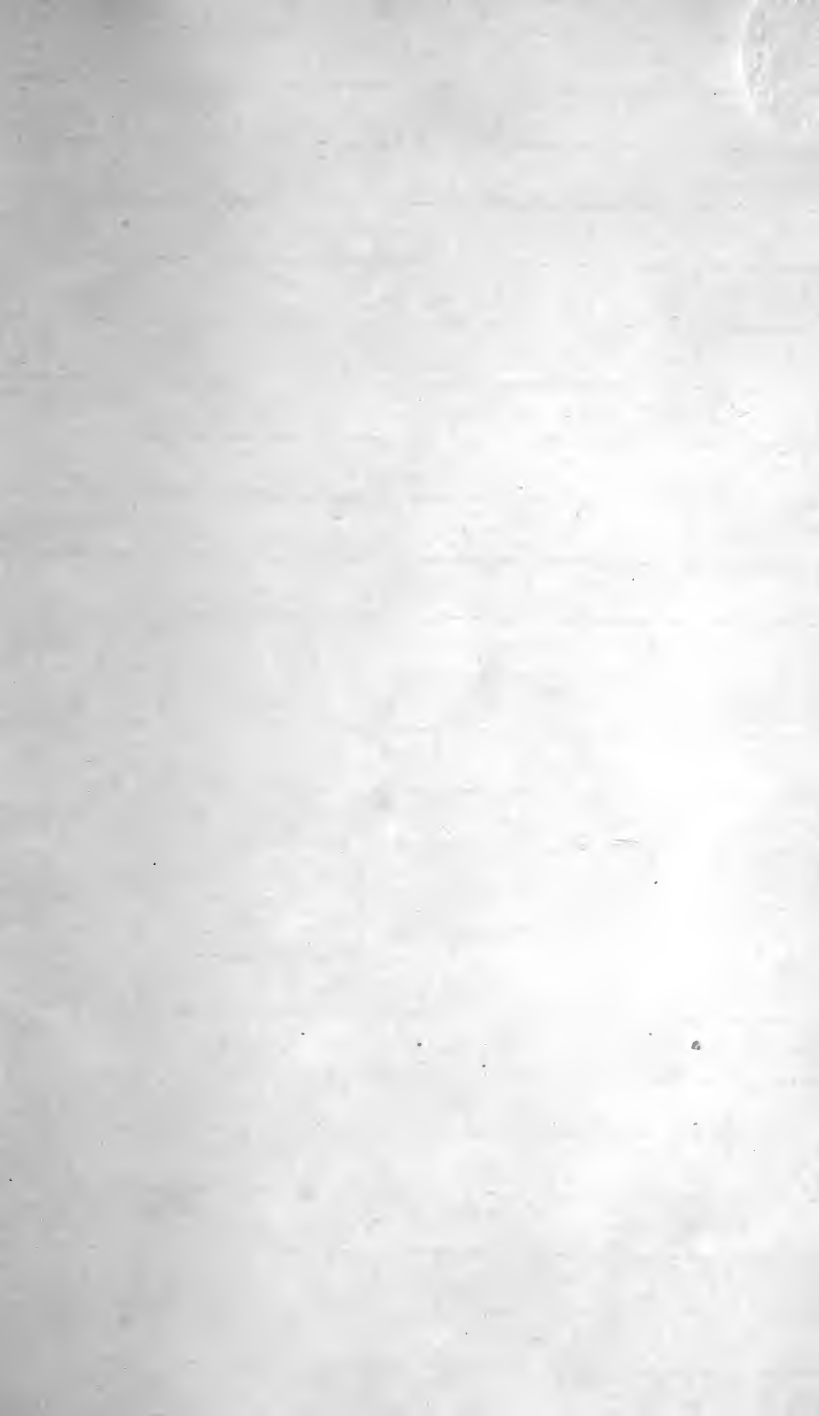






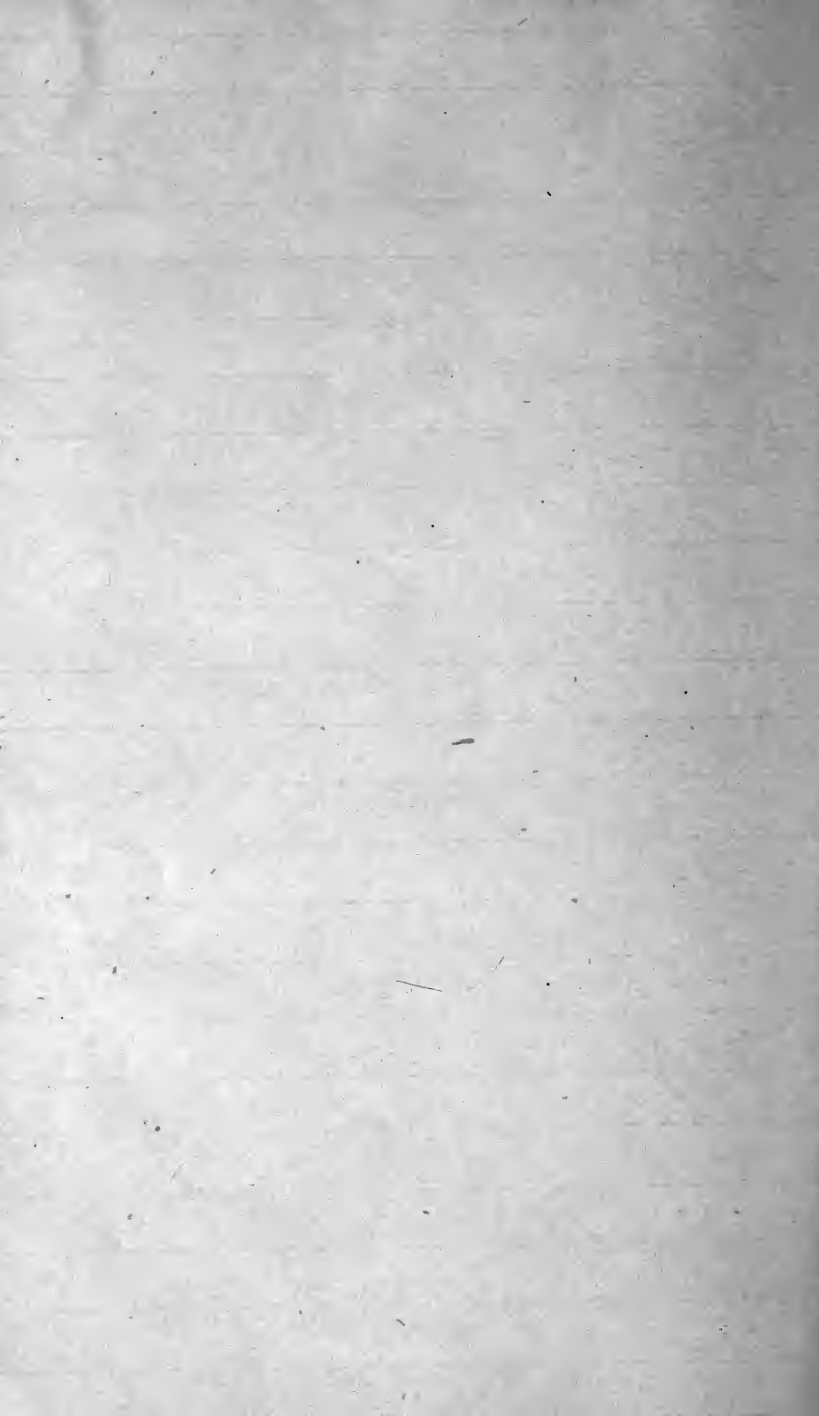














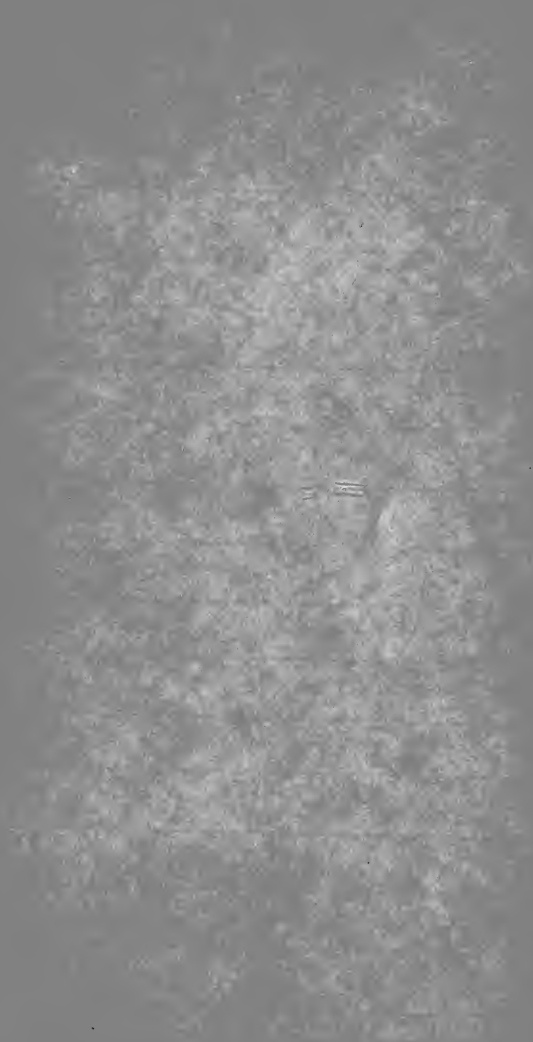












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